

CHINA BULLETIN

of the
FAR EASTERN OFFICE
Division of Foreign Missions, NCCC/USA
156 - 5th Avenue, New York 10.

VOL. VII, No. 7

April 1, 1957

Francis P. Jones, Editor

Wallace C. Merwin, Executive Secretary

WANG MING TAO'S SELF-EXAMINATION

Wang Ming-tao's article "My Self-examination" was published in the second October issue of Tien Feng. Dr. Frank Price, of the Missionary Research Library (3041 Broadway, New York 27, N.Y.), has translated it and issued it as Occasional Bulletin, Vol. VIII, No. 3. In his introduction Dr. Price states that the basis of this article was a speech which Rev. Wang made to a Christian audience in Peking on September 30, 1956, shortly after his release from prison.

Rev. Wang begins as follows: "I am a counter-revolutionary offender. As a result of the patient attitude shown by the Government and the re-education given me I have come to realize my errors. I have been accorded generous treatment by the Government and have been saved from the abyss of crime. For this my heart is full of gratitude. When I think of what I did in the past I am deeply distressed and ashamed. Already I have made a frank statement of my offenses to the Government. (Whether this statement was approximately the same as this present one we do not know.) Today I simply want to talk to you about how I used religious forms to carry on counter-revolutionary activities.

"As a citizen of my country I should observe its laws and support all the Government policies and programs. As a preacher I should lead Christian believers along this course. Yet I constantly spread reactionary statements and tried to sabotage various Government plans and the socialist reconstruction movement."

The next few paragraphs give the details on that last sentence - how he had opposed Chinese entry into the Korean War, the Three-self Movement, and the claims of the socialist reconstruction movement to be something new. On this point he says, "I used a troupe of actors as an illustration and said that no matter what play they performed on the stage they were still the same group of actors. In this way I discredited the many new persons and new accomplishments in our modern Chinese society and caused my hearers to belittle the changes and the progress that had taken place and even to deny them. I said that those who do not believe in God are 'fools, evil men, devil's people.' I said also that such persons are planning to destroy believers in God and to wipe out the Christian Church. All such talk caused believers and unbelievers to stand against each other. Again, I cried out that 'believers should not be yoked together with unbelievers' and urged believers to separate themselves from unbelievers. I even preached that Christians are those who break with the crowd; as a result many believers became queer people who could not cooperate with others and who thus failed to make the proper contribution to our nation and society. Actually believers and unbelievers are different only in respect to religious faith and should practice mutual honor."

He then goes on to retract his former opposition to the Three-self Reform Movement. He

Issued bi-weekly to keep mission boards and missionaries informed on Christian work in China. Information from Chinese church magazines and other Chinese sources is passed on as objectively as possible, with a minimum of interpretation. When interpretation is necessary, it is enclosed in parentheses as the comment of the editor. ANNUAL RATES: Domestic, \$2.00; Overseas, Firstclass \$4.00, Secondclass \$3.00. Airmail \$5.00 in 15¢ zone, \$7.00 in 25¢ zone.

now sees that this Movement does not break down religious faith, but is only cleansing the church of the poisons of imperialism and the worship of America and England.

He confesses that when the New China News Agency took the trouble to deny the American rumors of his execution, "I thought that the Government because of world concern about my safety would hesitate to take any action against me. Thereupon I grew bolder and more reckless in my reactionary activities. The American rumors had the effect of encouraging and strengthening me in my wrong stand; I say it today with shame.....

"I have committed a serious offense. The reason was not any theological difficulty but simply my hostile point of view toward the Communist Party and the People's Government. My reactionary ideas were a result of years of reactionary propaganda. I sincerely repent before the People and the Government, and hope that those who were led astray by me will return to the right road.

"Finally, I wish to express my genuine thanks to the Government for the teaching and the help that they have given me. They have enabled me to see all my past errors. Because of the magnanimous treatment which I have received I am determined to lead Christian believers in obeying the laws, in devotedly serving their fatherland, in supporting all Government policies and plans, in joining the great united body within the Christian Church, and in the movement against imperialism. I shall guide the believers in the church and the people of the nation in tasks of socialist construction. I shall try to win back the good persons whom I led astray and to set them free from the bad influences which I once brought to bear upon them. I shall tell them what I have learned in my recent studies. Although I cannot make up for all previous losses, yet I shall do my best to recover lost ground and to become a truly patriotic and society-loving preacher.

"I wish also to apologize to the preachers who have joined the Three-self Reform Movement and their leaders. On numerous occasions I attacked them without reason and reviled them; in my sermons and writings I defamed them on the ground that they were helping atheists to destroy the Church. For this I beg everyone's pardon. Moreover, in 1955 I refused to see representatives appointed by the National Christian Conference in Peking to visit me. For this ungrateful act and for any other wrong behaviour I ask pardon from all concerned and from my country. For everything in the past I ask everyone's forgiveness."

Dr. Price points out in his introduction that this confession is directed entirely toward the Communist Party and liberal church leaders and his attitude toward them. "There is no evidence that he made any retraction of Christian faith or repudiated any of his basic theological beliefs."

TIENT FENG

We have received the first 1957 number of Tien Feng, January 14. That means that we have missed five numbers in the October-December period, but perhaps some of those will come in later. Besides the news which we published in the previous Bulletin, this number of Tien Feng has some further items of interest.

Several members of the editorial staff visited Kiashan, not far from Kiashing on the Shanghai-Hangchow Railway, in the week after Christmas. Kiashan county has 13 churches with a total of 1,500 members, or including inquirers a constituency of about 3,000. In discussing their self-support problems, the writer divides these churches into three groups: 1. The Little Flock, whose pastors are all volunteer workers, and who therefore need spend only what they actually take in. 2. The indigenous Apostolic Faith Church, which has very real difficulty in raising support from its members. 3. The Church of Christ in China and the Methodist Church, which have wider church backing, and get help from the central church organization. In particular the Methodist Church is better off in that respect. The church workers in Kiashan average only about ¥30. a month, but the writer found them very optimistic about the future. The writer inquired particularly about any hindrances to farmers attending church, but found that that was not a problem here. They could come to church any time, except for two or three Sundays in the year when farm work was at its busiest.

Sun Shou-hsin reports from Kunming that he with four colleagues was sent by the Three-self

Committee of Kunming to visit the churches among border tribes in Western Yunnan. They spent 67 days away from home (Sept. 30 to December 5) and travelled over 5,000 li, meeting more than 2,000 Christians among these border tribes, preaching and holding services of Holy Communion wherever possible.

The churches of Nanking held a union Watchnight service on New Year's Eve. Dr. Andrew Cheng led the worship service, and a choir of 30 voices from the Theological Seminary sang.

An advertisement states that the Nanking Seminary choir has made seven records of hymns from the Hymns of Universal Praise. The set of seven records can be purchased for ¥7.40 plus postage.

Special meetings at China New Years' vacation time are urged in an article by Chang Hsin-t'ien. He says that both evangelistic meetings for non-Christians and revival meetings for Christians are needed, and should if possible be of a union character, with several churches participating.

There are two articles on religious education, one discussing the relation of R.E. to the church, and the other giving suggestions on how to prepare for and teach a Sunday School lesson.

Two pages are given to an interview with Miss Wu Che-ying, who has just retired at the age of 70 from her position as principal of a nurses training school in Shanghai. She was the daughter of Christian parents in Fukien, and the article stresses throughout the Christian spirit she has always shown in her nurses training work.

The Editor's Column notes that the department of secular news which has formerly been in Tien Feng is not really needed, as all the readers get this news from the daily papers. Beginning in 1957 therefore that department is being omitted.

This number of Tien Feng also gives an index to the last half of 1956, from which we may glean the following items of news: The Shihch'i Church in Kuangtung (CCC) ordained one or more deacons and held a series of revival meetings. A November issue had two articles praising Sun Yat-sen. The Foochow district of the Methodist Church held a delegated meeting in October or November.

There are three pages of pictures, mostly of Christmas celebrations, but the Methodist Mid-China Annual Conference and the CCC Fukien Synod are also represented.

THE STORY OF MARY LIU

Edward Hunter, who has already written a book describing the brainwashing methods of Red China, has now written *The Story of Mary Liu* (Hodder and Stoughton, London, 1956; 15/). Mary Liu was an editor with the Christian Literature Society who was in Shanghai during the fateful year of 1951 when the "accusation meeting" frenzy was at its height. She is a member of the Methodist Church, and in China was connected with the Mid-China Annual Conference, having grown up through the mission schools in Nanking.

The first half of the book gives an interesting account of her life up to the time of the Communist occupation of Shanghai. But it is really the latter half of the book, the long chapter entitled *The Ordeal*, that is of special interest to us. She was personally present at three great accusation meetings in Shanghai - the general meeting at the Canidrome June 10, 1951, the literature group accusation meeting at Union Church in August, and the Seventh Day Adventist accusation meeting at Allen Memorial Church (a Methodist Church, but that didn't matter for the Three-self Movement) in October. Mary herself had to give her own confession and make appropriate accusations at the second of these meetings. The tone of the meetings shocked her terribly, and she compares them to a Black Mass. Commenting on the Adventist meeting she says, "I felt degraded by being present at a supposedly Christian gathering which had been conducted like a heathen orgy."

She shows vividly the careful planning which went into every detail of these meetings. "Cheerleaders" were appointed to lead off in the "spontaneous" shouting of the crowd, and the